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ABSTRACT

This issue of the "Interracial Books for Children Bulletin" contains three articles. The first article is adapted from a forthcoming book which analyzes new history textbooks for evidence of racism and sexism. It can be used as a content rating instrument and is designed to enable teachers and students to evaluate and rate the texts used in their classrooms. It also serves as a source of supplementary information on third world peoples' and womens' history. The second article is about the Iowa Plan which describes a due process for handling book challenges. Accompanying this article is a description of a workshop on "Sensitivity to Challenged Material; An Orientation to Censorship". In the third article a teacher describes her use of role playing as a method for countering Native American stereotypes. (PR)

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INTERRACIAL BOOKS FOR CHILDREN

BULLETIN

VOLUME 7 NUMBER 7, 1976

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ARTICLES

Women in New History Texts: Stereotypes, Distortions and Omissions 4
Excerpts from a soon-to-be-published CIBC book documenting the continuing textbook distortions of women's history.

The Iowa Plan: A "Due Process" for Handling Book Challenges 8
One community's approach to handling complaints regarding school library collections.

Role-Playing in the Classroom: An Antidote for Stereotypes 12
A teacher describes her ingenious method for countering Native American stereotypes.

DEPARTMENTS

Editorial 3
Bookshelf 15
Bulletin Board 20
Illustrator's Showcase 21
Letters 22

COVER

The montage by Tomie Arai shows some of the past and present realities of women's history that are usually omitted from U.S. history textbooks. See the article, "Women in New History Texts: Stereotypes, Distortions and Omissions," beginning on page 4.

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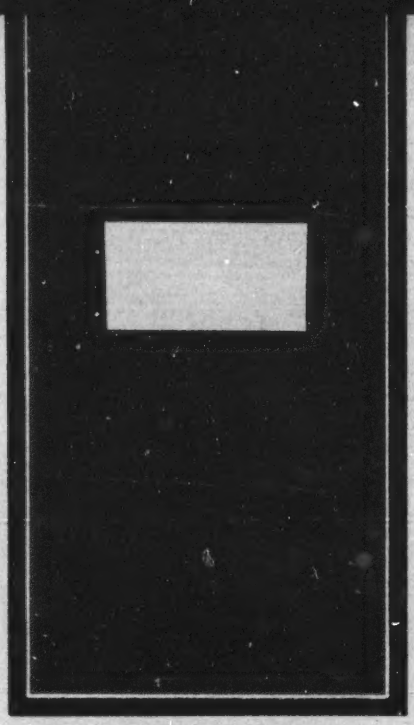

The November 1976 issue of *School Library Journal* features an editorial by Lillian Gerhardt attacking the work of the CIBC in general and our publication, *Human (and Anti-Human) Values in Children's Books*, in particular. Following is an open response to Ms. Gerhardt's remarks.

DAVID AND GOLIATH, ACT II (OR IS IT ACT III?)

Once again, the editorial page of *School Library Journal* has been given over to pursuing one of its favorite vendettas—warning librarians to beware of the CIBC. According to the November 1976 *SLJ* editorial the CIBC spends its time dreaming up ridiculous new causes to keep a sappy foundation's bucks rolling in and threatens the free speech of poor publishers and authors by trying to become "left-wing censors" of children's literature.

Four corrections plus a thank-you are in order.

1. **About our cause-machine, that churns out "isms" to hurl at the defenseless inhabitants of children's bookland.** Indeed, racism was our founding "cause" and remains our priority. Sexism, ageism, etc. have been added as we have become increasingly aware of the integral relationship of these forces. Unfortunately, society imposes the "isms," and people were struggling against them long before the CIBC came on the scene. So what does CIBC do? It fills a reviewing void, linking up the threads which connect "isms" in the world-out-there with "isms" in the world of children's books. Does any educator doubt the connection?

2. **About our being "left."** If by "left" *SLJ* means all those who value people over property (i.e., "human" rather than "anti-human" values) then we proudly accept the label. Won't you join us?

3. **About our rich-uncle foundation.** CIBC was created by volunteers ten years ago and, for five years, was virtually without resources. We still must depend on volunteer help to supplement a modest staff since our present Carnegie funding is less than half the money needed to finish the projects we are committed to. Contrary to the editorial's implication, we have no grant money whatsoever for particular themes. Like most nonprofit groups, we're struggling away in the hope that our work makes a difference.

4. **About whether we are censors.** We are heartened by the fact that many publishing house editors are becoming sensitive to the concerns that are the focus of our work. Equally encouraging is the realization, by many librarians, that enlightened weeding and selection policies aimed at reducing racism and sexism do not constitute "censoring." Censors cannot operate without some connections with the seats of power, i.e., government, church, business. Moreover, there are different forms of censorship—overt and covert. *(Bulletin* readers know that in our view the publishing industry practices covert censorship resulting in the underexposure of the views of women and Third World peoples.) Freedom of speech and freedom of ideas are always in need of protection from the overt and covert establishment censors who resent ideas that challenge the status quo and that question the legitimacy of their power. But "freedom" to consistently insult or discriminate against people because of their sex, age or race—that is, their human condition—warrants no protection whatsoever.

To accuse us or anyone of attempting to "censor" racism and sexism—which are inherent aspects of our present society—is ridiculous. Since we aren't endowed with magic powers for changing society overnight, the most the CIBC can do is participate in the movement of librarians, educators and parents to raise awareness and to work toward the elimination of anti-human values and practices in our country.

Lastly, a note of thanks. We doubt that *SLJ* has ever before reviewed a new publisher's first book on its prestigious editorial page. We appreciate the attention you gave to *Human (and Anti-Human) Values in Children's Books*. By the way, your mock review of *Peter Rabbit* was delightful, and we look forward to seeing CIBC concepts applied seriously to future *SLJ* reviews.

And yet another correction. It's Carnegie Corporation of New York, not "Carnegie Foundation for Change." Considering Carnegie's long association with libraries, that's a strange slip for *SLJ*'s pages.

Women in New History Texts: Stereotypes, Distortions and Omissions

The following article is adapted from a forthcoming CIBC book which analyzes new history textbooks for racism and sexism. It is a content rating instrument and is designed to enable teachers and students to evaluate and rate the texts used in their classrooms. It also serves as a valuable source of supplementary information on Third World peoples' and women's history.

Published by the CIBC Racism and Sexism Resource Center, the book is titled *Stereotypes, Distortions and Omissions in U.S. History Textbooks;* it will be published January 20 and costs $7.95. Pre-publication copies are available now.

In the book a third column documents the "reality" and provides bibliographical sources for supplementary historical information. These sources appear on page 7.

DISTORTION

Political life among the North American Indians was quite varied. The least common political system was a monarchy *(rule by a single leader). When the nobles of a tribe held the real power, even though there was one recognized leader in nearly every tribe, the political system was an* aristocracy. *Within some tribes a* democracy *(rule by common consent) existed that allowed both men and women to have their say.*—The Impact of Our Past (McGraw-Hill, 1972), p. 44

REALITY

There were over 500 different Native American societies when Europeans first arrived. Most of the larger ones had a matrilineal structure, with property inherited through the mother. The Judeo-Christian concept of woman being made from man's rib, and consequently being considered inferior, was unknown to any Native cultures, all of which venerated the Earth Mother. Since religion, politics and culture were intertwined in Native American life, women in most Native nations held property, could divorce, and could fully participate in societal decision making. Women were particularly powerful in the Iroquois Confederacy, yet many books make no reference to that fact.

DISTORTION

Living with these Indians was a young woman by the name of Sacajawea. . . . When the [Lewis and Clark] expedition set out again, in the spring of 1805, Sacajawea agreed to go along and act as guide and interpreter. Her husband, a French fur trapper, agreed to help guide the expedition.—America: Its People and Values (Harcourt Brace Jovanovich, 1975), pp. 260-261

REALITY

If texts make *any* mention of individual Native American women, it is inevitably of Pocahontas, Sacajawea, Nancy Ward or Mary Brant—women who, in some way, aided Europeans.

The vast majority of Native women—who learned that their own interests were opposed to European interests and who suffered greatly, along with their people, when they fought to defend their homelands—are not discussed in textbooks.

DISTORTION

The dangers the immigrant suffered in coming to America make one wonder why he *came.* (emphasis added)—The Pageant of American History (Allyn and Bacon, 1975), p. 20

REALITY

A woman was part of De Soto's early 1500's expedition, and Spanish women helped settle St. Augustine, Florida, in 1565. Chicana women were settlers of Santa Fe in 1609. Dutch women arrived in New York in 1621. Other European women, of many nations and religions, arrived with the first settlers from their countries. All of these women endured the same hardships as did men, plus the added burden of frequent pregnancies. (Throughout the colonial period, one birth in five resulted in the mother's death.)

DISTORTION

Members of the Sons of Liberty, an organization formed soon after passage of the Stamp Act, expressed their anti-British attitudes by encouraging non-importation, tarring and feathering loyalists and British tax agents, destroying property, and threatening British officials with bodily harm.—The American Experience (Addison-Wesley, 1975), p. 37

REALITY

The first of many women's organizations was formed in New Jersey in 1681. Most such groups later concentrated on political discussion about the need for independence from England. In the years prior to the Revolution, the boycotting of English imports was organized primarily by women. This became an important method of economic warfare. Women organized and participated in demonstrations against the British and against colonists cooperating with the British. Much of this was done through the "Daughters of Liberty." It is thought by some historians that the famed Committees of Correspondence were actually initiated by Mercy Otis Warren—a well-known propagandist, author and historian—but credited to her husband, as only a male signature would have been taken seriously.

DISTORTION

The early New England mills were small and crude. But many men, women and children were eager to work in them. New England farmers often found it hard to make a living from the poor New England soil. Thus the mills drew most of their labor from the poor farm families in nearby areas.—The Challenge of America (Holt, Rinehart and Winston, 1973), p. 286

REALITY

What textbooks don't tell is that the industrialization of spinning and weaving was the single greatest factor affecting young women's lives at that time. Because their work was no longer essential in their parents' households and because of poverty at home, they left for, or were sent to, the new mills. Women and children in the mills outnumbered the men by seven to one. Fourteen-hours-a-day or more was not uncommon, and pay, little as it was for men, was less than half as much for women.

Many of the early "mill girls" viewed their jobs as temporary and were consequently reluctant to do anything to challenge unsafe and inadequate work conditions. Even so, large numbers of women working in the new industries did organize and strike. The Lowell Strikes of the 1830's and 1840's were largely strikes by women workers. Women and children in states outside of New England and in non-textile industries also organized and struck, conducting very militant campaigns.

In the long run, the women workers of this period were defeated because 1) their long working days plus their household duties left little time for organizing; 2) the newly arriving immigrants were hungry and desperate and had to accept any wages offered; and 3) the government sided with business against labor.

DISTORTION

In 1840 an anti-slavery convention was held in London. Among the delegates from many nations were eight American women. Because they were women, they were denied admission. Thus, the anti-slavery movement and the women's rights movement were joined. Usually the same people took part in both.—The Pageant of American History (Allyn and Bacon, 1975), p. 194

REALITY

This text tells us of the flagrant sexism in the abolitionist movement. It does not make clear that this sexism did not pervade the entire movement, nor does it mention that the majority of anti-slavery activists were women. In fact, the leading female abolitionists were also committed to the cause of women's rights, as were Frederick Douglass, William Lloyd Garrison and many of their followers. Angelina and Sarah Grimke, Lucretia Mott, Elizabeth Cady Stanton, Susan B. Anthony and the ex-slave and brilliant orator, Sojourner Truth, deserve much credit for creating the reform environment which led to improvement in the status of women and Blacks during the mid-nineteenth century.

Students are not told, in any text, that female anti-slavery societies outnumbered male and that most of the movement's funds were raised by women.

DISTORTIONS

A slave who sought to escape in this way did so under cover of night. A conductor on the Underground Railroad helped him. (emphasis added)—The Pageant of American History (Allyn and Bacon, 1975), p. 193

The lives of slave women and house slaves were usually better.—The Challenge of America (Holt, Rinehart and Winston, 1973), p. 332

REALITY

Black women, as well as white, are obliterated by textbook use of the male pronoun. Textbooks also generally refuse to deal with the extra burden of sexual oppression faced by female slaves. Not only were they helpless before their master's sexual desires, but they were forced to bear children who became marketable property of the slaveowner. There are endless examples of advertisements for women who are described as "Prime Breeders." The slave population doubled between 1790 and 1850, largely because the women were forced to have seven or eight children, all the while working from dawn to dark in the fields. Nevertheless enslaved women were active in revolts, were frequent runaways and participated in innumerable resistance actions. Harriet Tubman is an outstanding example of just such a woman. Her exploits

as a union spy commander during the Civil War deserve much more credit than is generally given in textbooks.

DISTORTION

Settlement house workers like Jane Addams were among those most interested in the special problems of blacks. . . . Few national leaders or reformers took much notice of blacks.—The Challenge of America (Holt, Rinehart and Winston, 1973), p. 517

REALITY

Textbooks omit mention of Black women who were social reformers in the late 1800's and early 1900's. Mary Church Terrell organized the National Association of Colored Women in 1896. It had over 100,000 members in 26 states within four years and organized schools and hospitals. Terrell was a prominent speaker and writer, devoting her life to racial justice. Lucy Laney, born a slave, graduated from Atlanta University in 1886 and started a school which had 1,000 pupils. Fannie Williams founded the first nursing school for Black women. Charlotte Forten, an upper-middle-class Black woman from Philadelphia, was active in teaching newly freed slaves during the Civil War.

Another heroic Black woman, Ida B. Wells, campaigned against lynching, printing her own anti-lynching newspaper. She spoke in England and all over the U.S. She sometimes carried two guns to defend herself against white mobs which frequently gathered.

In later years, a Black leader, Mary McLeod Bethune, accomplished wonders against the odds of poverty and racism to open up educational opportunities for Black children, especially Black girls.

DISTORTION

Women's rights became a crucial issue in the early 1900's. One reason for this was the increasing number of women in the work force.—The Challenge of America (Holt, Rinehart and Winston, 1973), p. 624

REALITY

Women's rights had been a "crucial issue" long before the 1900's. It was not the increasing number of working women, but a combination of militant feminists and rather conservative, middle-class, political women who succeeded in forcing legislators to enfranchise women. Around 1900, five million women were in the labor force. About one and one half million were domestics, working 16 hour days, seven days a week. A slightly lesser number were in heavy industry, earning one fourth to one third of men's wages for a ten-hour-day, six days a week. (Of children 10 to 15 years old, 25 per cent of boys and 19 per cent of girls were working 10 to 12 hours a day.) For women who had families, work included still more hours for home and child care.

Understandably, the effort for suffrage meant little to most of these women. Their grim lives held other priorities. One of the women who spoke to those priorities was "Mother Jones" (1830-1930) who, after losing her miner husband and four children to a yellow fever epidemic, spent 50 years organizing workers. Another was Elizabeth Gurley Flynn (1859-1947), who began labor organizing at age fifteen for the Industrial Workers of the World (Wobblies). She, too, had a long career, in and out of jails, leading women and men on picket lines.

An example of women's militancy occurred in 1909. A general strike of shirtwaist workers involved 20,000 people, 80 per cent of whom were women, as was most of the strike leadership.

DISTORTION

No quotation available.

REALITY

Birth control is one of the most important historical factors to change women's lives, health and hopes. Yet, textbooks do not discuss Margaret Sanger and the struggle to legalize birth control.

Margaret Sanger, a nurse, worked among poor women. She saw how desperate they were made by numerous pregnancies they could not afford. She saw how many lives were lost in attempts at abortion, so she studied about contraception in Europe, introduced the phrase, "birth control," and opened the first clinic in 1916. She spoke, wrote, pamphleteered, organized conferences and was often jailed until—finally—in 1937, dissemination of birth control information by doctors was legalized. Yet, despite Sanger's efforts, it is unlikely that male legislators would have legalized birth control were it not that, by 1937, large families and a larger labor force were no longer an economic necessity.

Margaret Sanger understood that the availability of birth control was, in

many ways, a class issue. By the early 20th century, many middle- and upper-class women had the information they needed to prevent unwanted births. Sanger sought to make such information widely available to poor women, against the wishes of religious groups and legislators.

DISTORTION

In the 1920's, laws were passed severely reducing the number of immigrants who could enter the United States. Those who were here learned new skills. They moved upward from the lowest paying jobs. These jobs were increasingly left for blacks to fill.—The Pageant of American History (Allyn and Bacon, 1975), p. 424

REALITY

This textbook, unlike many others we have seen, does not deny the existence of racism. Even in the 1920's, there were few jobs for Black men in the South. Men and women eked out a meager existence as sharecroppers, working together to stay alive. Many Blacks migrated north to urban areas, where Black women discovered that they could often find jobs more easily than their husbands. They took the jobs that immigrant women had abandoned and became housecleaners, cooks, nursemaids, and laundry workers. Even today, Black women find that low-paid and low-status work is primarily what is available to them.

DISTORTION

The census showed that 9.1 percent of all white families were headed by women. Women were the heads of 28.3 percent of black families. Why are families headed by women likely to be poor?—Man In America (Silver Burdett, 1974), p. 628

REALITY

Though the textbook is asking good questions, it does not begin to present students with the dimensions of the problem facing Third World women today. While all women, as a group, earn 57 per cent of what men earn, Third World women earn even less than do white women. They are *over*represented in low status, low paying jobs, in the unemployment lines, as single heads of households, among those living below the poverty level and in jails and reform schools. They receive less education than white women, and suffer poorer health conditions, shorter life spans and vastly more forced sterilizations than their white counterparts. In addition to sexism, they are oppressed by racism. And those Third World women who are poor—the vast majority—also suffer from classism. This is the triple oppression Third World feminists strive to overcome.

The Realities of Women's History—A Resource List

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Fact Sheets on Institutional Sexism. Foundation for Change, 1976.

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Josephson, Hannah. *The Golden Thread: New England Mill Girls and Magnates.* Russell, 1949.

Kraditor, Aileen S. *Up From the Pedestal.* Quadrangle, 1969.

Lerner, Gerda. *Black Women in White America: A Documentary History.* Vintage, 1973.

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THE IOWA PLAN— A "Due Process" for Handling Book Challenges

By
Robert Foley
and
Donnarae MacCann

We recognize that the plan outlined in this article does pose problems, particularly in communities where the population is disinterested in the human rights of Third World people. We are aware that majority rule even by careful due process offers no fool-proof guarantee that either the rights of Third World people and women will be protected or that anti-establishment or unpopular views will be protected. We ask for reader feedback on this very complex issue.

For some years now, the state of Iowa has been devising a materials-selection policy for school districts that seeks to insure non-biased books and a "due process" procedure for meeting challenged materials.

The following article by two Iowa educators presents their policy rationale and discusses, in particular, one Iowa school district's approach. Accompanying this article is an outline of a consciousness-raising workshop dealing with these issues (pg. 11).

We would like to hear about plans devised by other communities and will share these with our readers—Editors

Children's libraries need a non-racist, non-sexist selection policy with several components: a theoretical framework which states a library's purpose, an acknowledgment of community rights in relation to library practice and a plan for resolving conflicts.

The basic assumptions from which educators work need to be well-defined. One assumption is that education is a value-laden activity—that it would be mere random activity if this were not so. Whether we choose to admit it or not, we all have, individually and collectively, a firm idea of the type of individual we want the educational system to foster.

If change is possible and the process of change is value-laden, then the question is how does change come about? Are the contents of things that are seen and heard effective tools for achieving change? Are books, films and various instructional materials and practices effective means of change? If so, then it follows that the values and specific carriers of those values are subjects for debate.

Librarians and language arts teachers demonstrate their support of certain norms or expectations by the types of literature they make available and/or promote. A library collection is a compilation of specific choices; among other things, it reflects the selectors' judgments about what and how change shall be generated in the reader.

Librarians and teachers generally embody the values of society and reflect the orientation of a given population at a given time. Additionally, they are and should be concerned with literary quality.

A censor is, by definition, one who is authorized to examine literature and to prohibit what he or she considers objectionable. It can be argued that a censor is someone either inside or outside of an institution who influences the selection of materials. Librarians are authorized to perform this role by the community, but the community does not thereby surrender its rights to petition. The petitioning of a public agency for redress of grievances by members of a community is a basic means for protecting both quality and equity. For the sake of "quality control," errors of judgment need to be handled in a consistent, systematic way, whether they occur inside or outside of the institution.

A library's errors can be procedural or they can result from an inadequate response to conflicting freedoms or group interests among patrons. A procedural type of error could be that something offensive in a book was overlooked when the book was reviewed before purchase or an obsolete perspective guided the selection. An example of conflicting freedoms would be when one family believes in exposing its children to racist propaganda (irrespective of whether the child has the background to understand it in a historical context), while another family believes that this kind of exposure endangers its children's future life prospects—the child in the first family may grow up to inflict harm on the child in the second family.

Awareness Training

If conflicting freedoms and interests are to be adjudicated, it is important, first, to understand that the book selection process is ongoing and is subject to a variety of imperfections. Therefore, it is not something librarians should feel defensive about.

Secondly, one must be trained to understand and evaluate an issue from a multicultural or pluralistic perspective. Library personnel could gain the necessary understanding through the type of in-service training program proposed by the CIBC, and recently endorsed by ALA (see Vol. 7, No. 5), for developing racism/sexism awareness. Only in this way can one arrive at constructing a hierarchy of freedoms based on logic as well as on humane motivation. For example, do the wishes of a parent who wants every kind of message available on

open library shelves take precedence over the wishes of people who have a particular racial or sexual identity and who, therefore, have an involuntary group association? Are the concerns of a member of the National Rifle Association (who is against negative images of hunters) on a par with those of someone who suffers oppression because of sex or skin color? Which advocate can substantiate, in broad historical terms, the consequences of a form of indoctrination which violates a child's sense of self-worth?

Iowa Supports Pluralism

When the more and less justifiable reasons for objecting to certain children's books have been sorted out, several courses of action are possible. The books can be placed in the school curriculum at that point when the young reader has an adequate background in history for understanding their implications. Or the books can be discarded as inappropriate for children under any conditions. Or their use may be restricted, as when an adult is given sole authority to select them for the child. Or the books may be "balanced" with other books *if* the challenge is based on philosophical differences and not on sex or race.

Such approaches need to be articulated and agreed upon by the community through its elected bodies. The legislative trend in Iowa is toward increasing understanding and respect for racial and cultural groups and both sexes through the state's educational institutions. Between 1967 and 1972, the Iowa State Board of Public Instruction issued statements affirming the right of every pupil to unbiased treatment whatever his/her race, creed or national origin. The Board thus acknowledged that educational considerations are primary in eliminating minority group isolation or racial segregation. In 1974, an Iowa Code provision specified that certain courses should give attention to "the role in history played by all persons, and a positive effort . . . made to reflect the achievements of women, minorities . . ." etc. In 1976, the State Multicultural Curriculum Advisory Committee prepared a handbook "designed to give school boards, school administrators, teachers and community leaders a step-by-step approach to designing and implementing a quality multi-cultural,

Excerpts from "Selection of Instructional Materials: A Model Policy and Rules," issued by the Iowa Department of Public Instruction

ON SELECTION

Materials shall clarify the multiple historical and contemporary forces with their economic, political, and religious dimensions which have operated to the disadvantage or advantage of women, minority groups, and ethnic groups. These materials shall present and analyze intergroup tension and conflict objectively, placing emphasis upon resolving social and economic problems.

Materials shall be designed to motivate students and staff to examine their own attitudes and behaviors and to comprehend their own duties, responsibilities, rights and privileges as participating citizens in a pluralistic, non-sexist society. . . .

Selection is an ongoing process which should include the removal of materials no longer appropriate. . . .

THE RECONSIDERATION COMMITTEE

The Reconsideration Committee shall be made up of eleven members [as follows:]

(1) One teacher designated annually by the Superintendent.
(2) One school media specialist designated annually by the Superintendent.
(3) One member of the central administrative staff designated annually by the Superintendent. (This position will normally be filled by the supervisor or person responsible for the district's media services.)
(4) Five members from the community appointed annually by the Executive Committee of the Parent-Teacher-Student Association.
(5) Three high school students, selected annually from and by the Student Advisory Committee.

Comment: [Points 4 and 5] represent a departure from the traditional approaches of handling challenged school materials and may well be the key to the success or failure of this model. A committee with a majority of lay members should be viewed by the community as being objective and not automatically supportive of prior professional decisions on selection. Much of the philosophy regarding the Committee structure was borrowed from the policy of the Cedar Rapids Community School District, Cedar Rapids, Iowa.

Use of the Parent-Teacher-Student Association in this model is merely illustrative. Whether the non-educators are selected from the P.T.S.A. or other groups interested in the community's schools is not important. The important thing is the establishment and maintenance of the Committee's credibility with the community through a majority of nonprofessionals. An appointed committee will generally be more objective than a voluntary committee.

MEETING SCHEDULES

While many districts may not feel the need to hold regular, perhaps monthly meetings, it is important to establish a sense of continuity and regularity about the Committee. The notoriety and excitement caused by emergency meetings when challenges arise in a community may be the unnecessary fuel to cause an ordinary healthy situation to become distorted beyond proportion. It is wiser to cancel unnecessary meetings than to call unexpected ones. Lack of frequent challenges to school materials probably means that one or more of the following is present: (1) satisfaction with the selection process, (2) lack of community interest, (3) belief in the futility of communication with school district officials, or (4) undue influence on the selection and weeding processes.

non-sexist education program in their local school districts." (Excerpts from this policy, "Selection of Instructional Materials: A Model Policy and Rules," accompany this article. A copy of the full report will be sent to *Bulletin* readers upon request as long as the supply lasts. Address requests to Selection of Instructional Materials, c/o Information Services, Dept. of Public Instruction, Grimes Office Bldg., Des Moines, Iowa 50319.)

A Local Response

Local municipalities are keeping pace with the state's directives by devising selection policies which include anti-bias clauses. The Cedar Rapids policy for example, includes these statements:

> Section III. All materials selected shall present the sexual, racial, religious, and ethnic groups in our community and our society in such a way as to build positive images, with mutual understanding and respect;
>
> 1. Portray people, both men and women, adults and children, whatever their ethnic, religious, or social class identity, as human and recognizable, displaying a familiar range of emotions, both negative and positive;
>
> 2. Place no constraints on individual aspirations and opportunity;
>
> 3. Give comprehensive, accurate, and balanced representation to minority groups and women—in art and science, history and literature and in all other fields of life and culture;
>
> 4. Provide abundant recognition of minority groups and women by showing them frequently in positions of leadership and centrality.

When a Cedar Rapids librarian inadvertently acts contrary to this stated policy, he or she is not meeting the needs of children as those needs have been defined by the community. Hence, the librarian must withdraw or relocate a book when the mistake is noticed.

A member of the community may also initiate action by filling out a form supplied by the library. The process now involves judgment by a "Reconsideration Committee" in a non-volatile, non-adversarial atmosphere.

The Cedar Rapids policy is based on the realization that a calm, well-reasoned judgment is more likely when such a committee has these features: It is permanent; it includes professional, non-professional and student members—the majority selected by students (see box on page 9); it seeks to clarify the library's objectives and to explain the book's use in relation to these objectives; it consults specialists as needed; it meets in public; it addresses itself specifically to the content of the book challenged; and it votes by secret ballot.

Working in the above manner, a Cedar Rapids Reconsideration Committee examined a complainant's charge that Roald Dahl's *Charlie and the Chocolate Factory* (Knopf, 1964) degrades Blacks through stereotyping. Quoting 13 references from the book, the complainant wrote that the story portrayed Blacks as "objects to be owned rather than as human beings" and stated further: "The idea that a whole tribe of people would willingly be transported from their homes in boxes for the sake of a few beans does not imply much intelligence on their part."

The Reconsideration Committee's report stated that the book did convey paternalistic, insensitive and racist attitudes, although the publisher contended (in correspondence with the committee) that the author's intent was to spoof racism. The committee replied that the effect on impressionable youngsters would be the same regardless of the author's intent, and that the committee's "primary concern is to avoid an instructional practice which discriminates against any person because of race or color." The decision was to remove the book from the elementary schools.

Freedom and Realism

Whether in response to this action and similar actions throughout the country or for other reasons, the author soon published a revised edition in which no racist feelings toward the peoples of Africa are expressed. A petition brought the new edition before the Reconsideration Committee, and the book was added to elementary school collections.

This kind of "due process" keeps the principles of intellectual freedom in line with reality, and the need to counteract sex and race bias is clearly part of that reality. Whether a community has a multicultural population

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LOOK CINDERELLA...MAYBE YOU SHOULD SKIP THE BALL, AND JOIN A CONSCIOUSNESS RAISING GROUP INSTEAD.

Workshop for Librarians on Challenged Materials

The one-day workshop on *Sensitivity to Challenged Material: An Orientation to Censorship* is an intensive "awareness and practice" experience. It is designed to prepare participants to react differently to censorship attempts, to respond positively (non-defensively) to complainants, and to manage the volatile situation generated by censorship.

The initial two hours of the workshop provide for (1) an opportunity for the participants to think through (by responding to ALA and NCTE censorship statements) their attitudes towards censorship, (2) input designed to develop a different orientation toward censorship and toward the people who challenge material and (3) activities to develop expertise in handling the dissonance caused by divergent positions.

Next, participants meet in ad hoc "reconsideration committees" and, through role-play, apply their new orientation to a documented censorship case. Following this experience and an analysis of the process, the assets and liabilities of group problem-solving within the reconsideration committee are presented.

The second simulation revolves around a book which was challenged on the basis of sex stereotyping. This simulation incorporates the group process information presented just prior to the "meeting."

At this point, six additional censorship cases are described in a report/discussion format. The cases include newspapers, radio and TV programming, as well as books. These complete case studies provide additional perspective before the third and final simulation: attempted censorship of a mass-circulation periodical (a radical magazine in a high school library).

The workshop concludes with information about and practice in constructing appropriate policy statements and the supportive administrative procedures.

—Robert Foley

Librarians interested in arranging such workshops may get in touch with Mr. Foley at the Staff, Learning Resources Development Office, Educational Service Center, 346 Second Ave. S.W., Cedar Rapids, Iowa 52404, tel. (319) 398-2000.

or not, every child needs to recognize stereotypes and understand what sort of impediments they create in human experience.

It is the librarian who has the responsibility for selecting and maintaining non-racist, non-sexist literature for children, and he/she must therefore be particularly sensitive to stereotypes. A library staff conscious of racist and sexist content is the best defense against an excessive number of challenges from the community. Still, some input from the community is to be expected and is desirable in a library's operations, and a clear-cut "due process" procedure such as described in this article will contribute to harmonizing community/library relations.

In summary, a viable selection/censorship procedure needs to embrace at least three basic rights: 1) free speech, 2) equal protection under the law*, and 3) due process with the right to petition a public agency for redress of grievances. History has shown beyond doubt that if the second and third points are undermined, the first becomes an empty rhetorical posture. □

*Poet June Jordan has made the point that "The 'right' to freely express racism or sexism—that is, to abuse or denigrate people on the grounds of their color or sex—is superceded by minorities and women's rights of self-preservation and of equal protection under the Fourteenth Amendment."

About the Authors

ROBERT FOLEY is Executive Director of Staff, Learning Resources Development in the Cedar Rapids School System. DONNARAE MacCANN, a former librarian, writes about children's books. Her article, "Children's Books in a Pluralistic Society," appeared in the October, 1976, Wilson Library Bulletin.

EIGHTH ANNUAL CONTEST FOR THIRD WORLD WRITERS

5
PRIZES OF
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For African American, American Indian, Asian American, Chicano and Puerto Rican writers who are unpublished in the children's book field

Minority writers are invited to submit manuscripts for children's books. Any literary form except plays is acceptable—picture book, story, poetry, fiction or non-fiction—as long as it is free of racist and sexist stereotypes and is relevant to minority struggles for liberation. For contest rules, please send a stamped, self-addressed envelope to the Contest Committee, Council on Interracial Books for Children, 1841 Broadway, New York, N.Y. 10023.

CONTEST ENDS DEC. 31, 1976
Manuscripts received after this date will be entered in the ninth annual contest.

Role-Playing in the Classroom: An Antidote for Stereotypes

By Jane Califf

The above illustration of a scalp-hungry "Indian" from How the West Got Its Name *by John R. Koch is the type that fosters stereotypic thinking in young children. The book was brought to our attention by Molly Copelan, who is seeking to have it reevaluated at her child's public school in Sidney Center, New York.*

"What do you know about Indian people?" I asked a class of first graders.

"They kill people."

"They tie people to a stake and burn them."

"They chase people from their homes."

I was shocked. Somehow I had thought that six-year-olds are too young to have internalized such stereotypes, but I had underestimated the power of TV, books and comics. Most assuredly, the children's responses did not fit into my lesson plan. I had come to class prepared to talk about the everyday life of the Lene Lenape, who had once lived in the part of New Jersey where I was then teaching. I wanted to instill in my students a respect for the harmonious way the Lene Lenape coexisted with nature, their ingenious use of plants and animals, the care with which they raised their children, their sharing of food and work, how they made medicines from certain plants, their beautiful craftwork.

I thought that if my students could appreciate these aspects of Lene Lenape life, I would be helping them to understand and respect Native Americans. However, I realized that all this would not be enough to counteract the false impressions the children in my class had of Native Americans as "savages" and "killers." I would try again.

I invited a Native American parent to visit the class and help me put on a skit to demonstrate *why* Native Americans fought the white settlers. I introduced the parent as a member of the Penobscot Indian Nation. An

excited murmur echoed through the room at the thought of seeing a "real live Indian."

Setting the stage for the skit, I told the children that our guest would pretend to be a Lene Lenape and that he and I were about to put on a play about the Native Americans who were the first people to live in and around Plainfield, New Jersey, where the school was situated. I described how different the area looked then. I took the role of the people from across the ocean who, because they were poor, unemployed and landless, were coming to find a better life for themselves. I told the class to pretend that the hall was the ocean and the classroom was where the settlers landed.

I went out into the hall after explaining that when I reappeared, it meant I had just completed a long ocean voyage and would need a place to live.

When I entered the classroom I asked, "Who's that?" pointing to the Native American parent. "An Indian!" "Well, I'm going to see if he will give me some land." I explained my need in pantomime since we didn't know each other's language, and he graciously let me use one-fourth of the room. Meanwhile, he showed me what animals to hunt, how to hunt, what vegetables to eat and how to plant them.

Children Get Involved

Another boat came; the act was repeated. Several times this happened until my collaborator was standing in a corner of the classroom with one square foot of space left.

I said, "I think I hear something again." "Not another boat!" several children exclaimed and ran to the door to check. "Yes, there's another boat!" they said, thoroughly caught up in the drama.

"Come on over," I called, and 50 more phantom settlers entered the room. I asked the class, "Should the Lene Lenape give up his space in the corner for these new people?" "No," one boy said seriously, "because then he would be in the closet." The class laughed. A girl jumped up. "If he has to give up that little piece of land, then he won't have any land at all, and that's no laughing matter."

"Let's take sides then," I suggested. "Some of you be Lene Lenape people, and some of you be settlers with me. We'll have to discuss this problem." They chose sides. A "settler" on my

A Thanksgiving Message We Could Do Without

Indians...	We...
lived in houses of grass and bark	live in houses of brick and wood
cooked on a fire	use a stove
slept in deerskin	sleep in beds
dried out meat	keep meat in refrigerator
picked and killed their own food	buy our food from a grocery
made fires with sticks	use matches
used bow and arrows	use guns and sometimes bow and arrows

FOOD

Indians Ate	We Eat
Indian corn	pork
cranberries	beef
corn meal mush	sweet corn
deer	oatmeal
rabbit	turkey
turkey	chicken
beans	apples
blackberries	pineapples
strawberries	milk
water	orange juice
	beer

CLOTHES

Indians Wore	We Wear
headbands and feathers	hats
deerskin shirts	cloth shirts with collars
deerskin blankets and furs	coats and sweaters
leggins	pants
deerskin dresses and skirts	cloth skirts and dresses
moccasins	shoes, sneakers, boots, socks

The above was copied from a chart hanging in an elementary school corridor in Amherst, Mass. It is an example of the type of information presented to children across the country at Thanksgiving time. Note the objectionable elements in this material: The distinction between "Indians" and "we"; the implication that "Indians" are an extinct people (frequent use of the past tense when discussing "Indians" supports the "Vanished Indian" myth, denying both the present existence of Native Americans and the continuity of their culture); the over-simplification of Native cultures and the generalization of certain characteristics to apply to all "Indians"; the ethnocentric Western focus on material objects and artifacts rather than on the important values of Native cultures, such as their concept of harmony between material and non-material aspects of life and their respect for the relationship between all aspects of Mother Earth.

side began: "We're going to take all your land." "No, you're not!" said a young "Lene Lenape," stamping her foot.

Suddenly and spontaneously, a "war" broke out. Children pushed, shoved, leapt over desks and ran around the room defending their side in a mock battle. They became so caught up in the action that we were able to bring the drama to a close only with some difficulty.

"What happened?" we then asked. "There was a fight!" "Why?" "Because they were going to take all of the Lene Lenape's land, and that wasn't fair."

We then summarized the point of the skit, suggesting that the next time they watched a TV show in which Native American people were fighting settlers, they would understand a little better why. It was not that Native Americans liked to kill people, but that despite their hospitality to the newcomers, their land and homes were being taken away and they had to fight back. I did not pursue this any further except to say that most of the Native Americans' land was eventually taken from them by force. Native Americans fought back but lost, I told my class, and now there are only a few places left that they can call their own.

I could have added, but did not, that denial of Native American rights to land that they claim by treaty continues to this day. The occupation of Wounded Knee occurred about this time, and TV news programs were filled with the latest events in the battle between U.S. troops and descendants of the Sioux people, many of whom had been massacred in that same location 80 years before. But since I thought it would be too difficult to explain what was happening to six-year-olds, I never discussed it with them.

A month later, a substitute teacher took the class and the subject of Native Americans came up. In describing our classroom drama, one child shouted, "And then he was standing over there in the corner!"; the teacher asked, "And what was that called?" Answered one child: "Bandaged Knee."

For Older Children

I learned much from this incident. This child had made a connection between contemporary events on the TV screen and the drama that had unfolded in our classroom four weeks earlier. Yet, I had not helped the children make the connection, having underestimated their capacities—a common failing among teachers.

With older children, I have varied the drama. Usually a simple confrontation between Native Americans and settlers, in which each side presents its views, is enough to make clear the legitimate anger of Native Americans over the theft of their land. One second grader thought an Indian was "a person who stands on a rock, and when a cowboy walks by he goes POW! on his head with a tomahawk." "Why?" I asked. "I don't know," he replied. In the role-playing situation I chose him to be a Native American defending his people's right to their land. He put up a good defense, and it was clear his attitude was changed as a result of participating in the role-play.

One of the criticisms now being leveled at our teaching about Native Americans is that we relegate them to the past. Efforts should be made to counteract this. One possibility might be a follow-up skit in which one of the children takes the role of a Native American child today and tells how she or he would feel about seeing the skit described above.

Critical Thinking

In addition, from time to time, I have elementary school children act out scenes from recent events as one method of countering stereotypes. Events or concepts which may seem remote when merely discussed become real and meaningful to children who act them out and to those who watch. As they are compelled by the roles they play to think and respond, children are stimulated to think more critically and carefully. As they see stereotyped attitudes and behavior portrayed and challenged, the error of these attitudes and behavior becomes clearer. It also becomes clearer that racism should not be overlooked or passively accepted.

The apparent effectiveness of the approach which I have described was brought home to me forcefully some time later. A seven-year-old, who felt keenly the injustices Native Americans have suffered, told me that one night he was watching a TV program in which he saw Native Americans portrayed as wildly attacking peaceful settlers. "I went right up to the TV and turned it off. I told my mother and father that that wasn't a fair movie." □

About the Author

JANE CALIFF now teaches in the New York City elementary school system.

SOME SUGGESTED RESOURCES FOR THE CLASSROOM

Akwesasne Notes, a newspaper published several times a year, is a useful source of information on contemporary Native American struggles, activities and viewpoints. In its pages will be found much material to read, discuss and/or dramatize. For a free sample copy, write Akwesasne Notes, Mohawk Nation, via Roosevelttown, N.Y. 13683.

Chronicles of American Indian Protest, published by the Council on Interracial Books for Children, is a good source for material to discuss and dramatize. I read selections to a fifth-grade class from the story of Black Hawk, leader of the Sac Nation in the 1850's. After some discussion, the class decided to act out a scene in which a representative of the U.S. army orders Black Hawk and his people off their land. The acting was impromptu and the lines spontaneous. Participation was so enthusiastic that the skit had to be repeated to give other students a chance to be U.S. soldiers or Sac people. The book can be obtained for $3.50 from the CIBC Racism and Sexism Resource Center, 1841 Broadway, New York, N.Y. 10023.

The Native American Solidarity Committee publishes a monthly **Newsletter.** An annual institutional subscription is $10; write the Committee at P.O. Box 3426, St. Paul, Minn. 55165 (this organization also offers other resources).

The Weewish Tree, written and illustrated by Native Americans of all ages, contains stories, poetry, games, myths, legends and articles. Although written for older children, the material can be adapted for the earlier grades. Published six times a year, the magazine is available from the Indian Historian Press, 1451 Masonic Avenue, San Francisco, Cal. 94117 ($6.50 per year; bulk rates available).

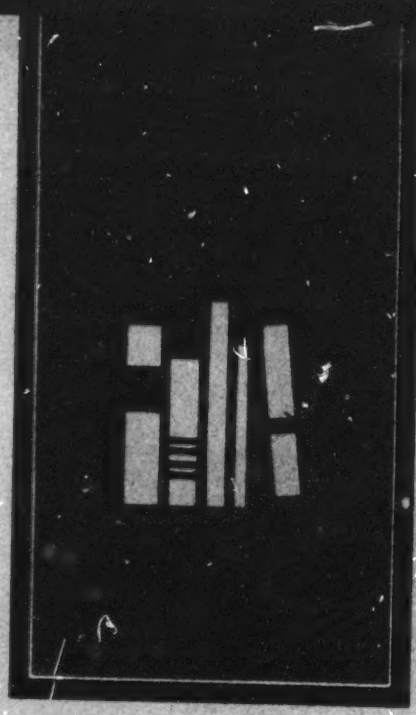
In the BOOKSHELF, a regular *Bulletin* feature, all books that relate to minority themes are evaluated by members of the minority group depicted.—Editors.

My Mother the Mail Carrier/ Mi mamá la cartera

by Inez Maury,
illustrated by Lady McCrady.
The Feminist Press, 1976,
$3.50, 32 pages, grades pre k-2

This book should be a hit, especially with single mothers and with other people who are seeking anti-sexist books for their young children. From a four-year-old girl, Lupita, we learn about life with mother, Mariana, whose job is delivering mail. Their relationship is warm and close without excessive dependency. They have marvelous times together, and neither seems to regret not having "a man in the house."

Mariana has no use for men who say, "What? A lady mailman?" or "You're taking a man's job away. . . ." She isn't afraid of the dogs that try to bite her on her route. An especially nice touch is that she is very tall, and her height is regarded as "wonderful"—a welcome relief from all those divinely petite heroines of children's and adult literature. The book is totally bi-lingual, with good Spanish.



Shortcomings: The book is culturally ambiguous. It makes a strong affirmation of Mariana and Lupita as females but a weak affirmation of their cultural identity (Latin, but *which* Latin culture?). There are tamales, a little Spanish song and the bi-lingual text, but that's about it. Secondly, Mariana encounters male chauvinism but never racism. Once again, it would be good to find anti-sexist literature which is also anti-racist. Thirdly, there is a certain escapism about the book. Mother and daughter are shown dealing with implied financial problems by purchasing colorful clothes at a thrift shop—what fun! Lupita goes to nursery school without any mention being made of the lack of nursery school facilities for poor people. Some type of conflict, other than Mariana's experiences with male chauvinism, would have lifted this book above the level of a merely attractive piece of feminist literature.

All of this is not to deny that the book is far above most. It will be good for minority children, simply because it is so positive about the lives of Mariana and Lupita. The illustrations are full of life and humor, with a deep sense of relationship between the mother, daughter and their community. Really, the book is such a charmer that I was sorry when it ended—which is high tribute from any reader. [Elizabeth Martinez]

Plains Indian Mythology

by Alice Marriott and
Carol K. Rachlin,
illustrated with photos.
T.Y. Crowell, 1975,
$10.95, grades 9-up

This book presents myths of the Pawnees, Osages, Arapahos, Crows, Kiowas, Cheyennes, Shoshonis, Comanches, Apaches and Sioux. The myths are written exactly as told by Native American people of those nations.

That aspect of the book is all right, but the authors' introductions are written from an extremely anthropological point of view—that is to say, they are condescending and paternalistic. Most anthropologists tend to objectify the "other peoples" they are studying, thus creating a distance between the subjects of a study and its readers. At worst, racism can be the result; at the very least, the "studied" people become isolated from the real world wherein common problems among many people exist that could be solved by sharing insights and pooling resources.

"Plains Indian religion was, generally speaking, pantheistic"; "their [Osage] almost self-indulgent mourning of the dead"; "culturally the Kiowa present an enigma to ethnographers"; "there is a pronounced dichotomy in Kiowa life"—these are examples of the anthropological jargon the authors use. It is nothing short of amazing to see how we Native Americans look through anthropologists' eyes—and what a far cry from the way we see ourselves!

Ironically, these authors are not even bad as anthropologists go. In a short epilogue at the end of the book they cite a few facts about the political, social and economic situation of the plains peoples. They highlight some history of Native American resistance, mentioning Alcatraz, the Trail of Broken Treaties and Wounded Knee (though, oddly enough, they mix up the sequence of the last two—and the publishers let that stand!). They discuss pan-Indianism and the determined struggle of Native American people to achieve a goal that is here labeled "identity." But no mention is made of the struggle for self-determination and sovereignty, which leaves us in

the anthropologists' bag again, wrestling with an identity crisis. Still, the authors have made some effort to place their study in the realm of reality, and the epilogue partially salvages what would otherwise have been a thoroughly bad book. [Jimmie Durham]

First Pink Light

by Eloise Greenfield,
illustrated by Moneta Barnett.
T.Y. Crowell, 1976,
$6.50, unpaged, grades p.s.-4

This book is about a small Black boy, Tyree, who decides to stay awake all night in order to greet his father when he arrives the following morning. His daddy has been away for a whole month caring for Tyree's sick grandmother.

Tyree's resolve to stay awake is just as firm as his mother's resolve that he should not. Patiently and lovingly, Mama cajoles Tyree into a compromise. He will dress for bed but sit in the big chair with his blanket around him and watch the window until he sees the first pink light, which Mama explains is a light the sun gives off just before rising. The light will let Tyree know that it is nearly time for his daddy to come home.

Tyree agrees but falls asleep. When his father arrives, Tyree is aware of his presence although he is not fully awake. The father, after watching his son sleep for a few moments, takes him in his arms and carries him to bed.

Tyree's mother is depicted as understanding, patient and sensitive to Tyree's needs and individuality. Especially impressive is the way she elicits obedience without resorting to parental tyranny. The text implies that she is a student, and she is shown doing *homework* rather than housework.

The father's going to care for Tyree's sick grandmother is another example of concern and sharing of responsibilities in this Black family.

First Pink Light exudes love. The warm red and gray penciled illustrations are heartfelt, and complement the text. An excellent book for children of any age—this adult enjoyed it! The $6.50 would be well spent. [Lynn Edwards]

The Trouble with Explosives

by Sally Kelley.
Bradbury Press, 1976,
$6.95, 117 pages, grades 5-8

Polly Banks's problem in *The Trouble with Explosives* is that she stutters. The problem with this book is that it is not a much needed story about the ways in which most stutterers struggle with their handicap, but instead contains a hodgepodge of ideas seemingly drawn from middle-class life in the 60's. Its central ingredients are the cult of the "shrink," radical chic and the problem-free life.

Twelve-year-old Polly has just moved to Happy Valley outside Atlanta, Georgia and is enrolled in Mandalay School for Happy Boys and Girls. But she's not happy because she sounds "like a car starting up with a bad engine" when she speaks. Polly's father is a young plastics executive who "traveled and rose, traveled and rose," moving to a new city with each rise. Polly's beautiful and super-organized mother spends most of her time unpacking boxes each time the family moves and storing them in the basement, keeping her house immaculate and worrying about Polly's stuttering.

Polly first began to stutter on a camping trip when she suddenly encountered a huge elk and was unable to call for help. However, Polly's second psychiatrist, Dr. Maxie, has discerned that suppressed resentment towards father for uprooting the family and towards mother for over-organizing her life has created the verbal difficulties. An intelligent and sympathetic woman, Dr. Maxie believes that Polly's special trouble is with "explosives," the B's and P's that are her initials and that symbolize her identity.

Polly's problems are exacerbated when she is placed in the class of the sadistic and tyrannical Miss Patterson, who embarrasses her by making her recite. A close friendship forms when class cut-up Sis Hawkins distracts the teacher's attention by causing a small riot and then takes Polly home after school to meet her mother. Mother Hawkins with her frazzled hair, messy house and granola-stocked shelves is the extreme opposite of Mother Banks. She leads yoga classes and discussions about the rights of prisoners, women and racial minorities in her living room in a campaign to "missionize" suburbia.

In a morass of cross-influences, Polly learns (from the Hawkins family and Dr. Maxie) to stand up to Miss Patterson, successfully organizing a class strike when Sis is ordered to write the Pledge of Allegiance 500 times as punishment for her continued defense of Polly. The Pledge crisis brings the two mothers together in friendship, with Mrs. Hawkins cleaning up her house a bit more and Mrs. Banks a bit less, Mrs. Hawkins utilizing some of Mrs. Banks's organizational skills in her women's groups, and Mrs. Banks discussing the parallels between prisoners' and students' struggles against tyranny.

By the end of the book, Polly has gained strength, having learned that a tyrant is someone who "scares you about being yourself." She also learns that tyrants not only "rule by fear," but often rule out of fear. When the class strike brings on Miss Patterson's resignation and a near-breakdown, Polly and her friends decide to give her the names of several psychiatrists. Polly then discovers that she is not the only "freak," not the only one in her group who has been "shrunk."

In this middle-class idyll, everyone's problems, including those of a

tyrant, can be cured by going to a "shrink," and everyone's greatest secret is that she (invariably "she" in this book) is going. Although the book offers a wide variety of female figures, all of them (except for the strong figure of Dr. Maxie) need to be modified in some way—either through psychotherapy, or, as often seems to be the case in recent books for children, through contact with a female of opposite personality-type. No eccentricity is allowed here—Polly detests being a "freak" and avoids fat May Biggs who is one too.

The trouble with *The Trouble with Explosives* is almost, if not quite, everything. [Lynne Rosenthal]

Irene's Idea

by Bernice Geoffroy,
illustrated by Frances McGlynn.
Before We Are Six (15 King St. N., Waterloo, Ontario, Canada),
1976, $2.50, (plus 50 cents for foreign currency), grades k-3

If you have or know a young fatherless child, it would be a good idea to buy *Irene's Idea*.

Irene is apprehensive about going to school on the day that the making of Father's Day cards is scheduled. She has no father. After thinking up and discarding several ideas, she dozes off and dreams of an encounter with her friend, Pam, who is also fatherless. When she wakes up, a plan has been hatched and she goes fearlessly off to school.

The bold illustrations, in bright blue ink on light blue paper, are simple and charming. [Lyla Hoffman]

Return to South Town

by Lorenz Graham.
T.Y. Crowell, 1976,
$6.50, 245 pages, grades 7-up

Lorenz Graham has given us another novel about David Williams, a Black man who has now completed his training at Bellevue Hospital and is returning to practice medicine among the poor people in his home town.

In order to establish his practice, David must overcome several obstacles. First, there is white Harold Boyd, a longtime enemy of David. Harold is chief of staff at Boyd Memorial Hospital and has forewarned David that he is neither needed nor wanted in South Town. In addition, David covets a piece of property owned by Haywood that is perfect for his home and office. But Haywood refuses to sell the acre previously agreed upon, insisting that David buy all 40 acres or none. To make matters worse, the medical board is in no hurry to issue David a license.

Readers are drawn into David's struggles, feel the weight of his difficulties and hope for his triumph. A car accident scene in which David saves two lives is particularly impactful. We cringe at the ambulance driver's lack of respect for David. "I'll take charge, boy," he says. "You don't tell me how to handle a patient."

David symbolizes every Black man, woman and child who is struggling to survive in an environment that is both hostile and compassionate. He cannot rely totally on the generosity and support of his friends but must fight to get cooperation, if not assistance, from his enemies.

This book is about people meeting one another on human ground. When communication is achieved, racism, sexism, elitism, individualism and all other counter-productive forces give way. Graham's portrayal of women is particularly satisfying—they are

thinkers, doers and necessary to the action and plot line.

The story's main drawback is a series of contrivances that serve to release David from certain predicaments and give him the opportunity to demonstrate his skill. For example, an airplane crash which occurs at the end of the book seems staged. For a person of David's intelligence and fortitude, his final victory should not have come about by accident. But despite its minor faults this is an exciting and rewarding book. [Emily R. Moore]

Zia

by Scott O'Dell.
Houghton Mifflin, 1976,
$7.95, 192 pages, grades 4-8

Zia is a fourteen-year-old Native American girl whose mother and father are dead. Her almost-twelve-year-old brother Mando is all the family she has, except for her aunt, Karana, who lives alone on the Island of the Blue Dolphins. (Karana's story is told in O'Dell's Newbery Award winning 1961 book, *Island of the Blue Dolphins*.) Karana was accidentally

left behind when a ship came to rescue their people from raiding Aleuts. Zia's people then went to live with the Cupenos, who had been relocated on desolate land after their own land had been stolen by encroaching whites. The Cupenos and Zia's people were still later moved by priests to Mission Santa Barbara, where they went reluctantly, saying that if they could not live well at the mission they would return to their land of exile.

Zia's story has two parts: her efforts to reunite with Karana, and her reactions to the rebellion of the "Mission" Indians. The author does not interweave the two parts well, and as a result it seems as if his imagination failed him after the first part and he tacked on the second to fill out the story to book length.

Among this book's graver faults is the encouragement of individualism. The story says very clearly: Zia can find her own answers in isolation and by leaving her people. This is a kind of elitism—reactionary, rather than an act in itself. Moreover, the author never really puts flesh on the character of Zia—a flaw which is even more pronounced in all the other characters, who are nothing but silhouettes.

The racism and paternalism of the author lead him to present the Native nations as somehow tossed on the waves of fate, instead of the reality: they were colonized by the Spanish, who used priests as enforcing agents. The author lets readers—and himself—escape from larger reality by dealing simply with a situation-as-situation and not putting it in perspective.

The story does not encourage materialistic, ageist or sexist values; but it is by a kind of absence-of-badness, rather than in positive ways.

This book, with its banal story, would be inconsequential, except for the individualism it insidiously preaches. "Seek solutions within yourself, for you are the only one who can help you," the book says, in direct contradiction to the teachings of most Native American nations. The logical conclusion of such advice is termination of Native nations and alienation of Native people from their whole way of life. Children should, in fact, be taught the opposite. [Jimmie Durham]

Roll of Thunder, Hear My Cry
by Mildred D. Taylor,
illustrated by Jerry Pinkney.
Dial, 1976,
$7.95, 276 pages, grades 6-up

This second novel by the winner of the 1973 CIBC writers contest (for *Song of the Trees*, Dial) describes a year during which Cassie Logan learns to handle the indignities inflicted upon herself, her family and neighbors. She also learns the importance of her family's struggle to keep their land and their economic independence.

Cassie is nine years old and every bit a hero—brave, defiant and intelligent. While shopping in town with Big Ma, she tells off a white storekeeper who has made them wait until all the white people who come in are served. The storekeeper warns Cassie not to come in his store anymore.

Out on the street, Cassie accidentally bumps into Lillian Jean, a white girl. Although Cassie excuses herself, Lillian Jean decides to force Cassie to walk in the road. Lillian Jean's father twists Cassie's arm and tries to make her apologize a second time. Then Big Ma comes out of a store and makes Cassie apologize. Cassie is not only humiliated but is thoroughly angry at Big Ma. Through diplomacy and cunning, Cassie eventually makes Lillian Jean pay for the embarrassment she caused her.

However, the battle to achieve respect is a relentless one. The Logan family, especially the children, bear constant witness to atrocities committed by the whites: a neighbor is set on fire because a white woman accuses him of flirting with her; a man is tarred and feathered because he accused a white storeowner of lying; Mary Logan loses her teaching position because she is teaching the truth about slavery. T.J. befriends two white boys. Together they break into and rob a store. T.J. is hunted down by a lynch mob. The two boys are part of that mob.

Throughout the book, the reader is moved to tears by Ms. Taylor's vibrant, exquisite and simple style. The dialogue is lightly seasoned with Southern colloquialisms.

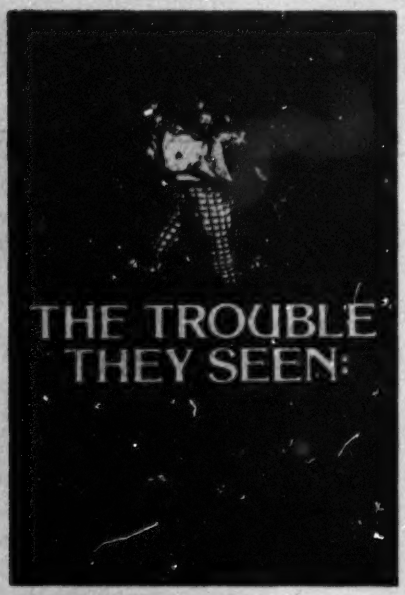
After reading Cassie's last lines—"And I cried for those things which had happened in the night and would not pass. I cried for T.J. For T.J. and the land"—you want to turn back and start all over again.

Roll of Thunder, Hear My Cry deserves to become a classic in children's literature. [Emily R. Moore]

The Trouble They Seen
edited by Dorothy Sterling.
Doubleday, 1976,
$7.95, 491 pages, grades 5-up

One of the most serious flaws in history textbooks is that they do not report events through the perspective of the "ordinary" people who were deeply involved in and affected by those events. Using *The Trouble They Seen* as a resource for students studying the Reconstruction period is one way to counter such textbook limitations. The book is also excellent for countering the lies and distortions contained in novels and films like *Gone With the Wind*, which are still being assigned in classrooms across the nation.

Southern Black people tell their own story in this chronicle of Reconstruction that is a sequel to the author's *Speak Out in Thunder Tones*, a



collection of writings by northern Blacks during the years 1787 to 1865. The speeches, letters and oral testimony presented were drawn by Ms. Sterling from newspaper clippings and two dozen volumes of government documents. Together with excellent period illustrations they present a vivid and moving picture of the Reconstruction era as a time of both hope and cruel persecution.

From beginning ("Sweet Freedom's Song") to end ("We Lost All Hopes") the pages are filled with emotion, dignity and historical excitement which adults and students of all colors should find extraordinarily illuminating. An unfortunate reference in the Foreword to a well-known Frederick Douglass speech misinterprets the meaning of his words; however, the author prefaces her book with another Douglass quotation which aptly sums up the essential problem of the Reconstruction era.

Teachers who wish to present, in conjunction with the Sterling book, a more basic historical overview might assign portions of W.E.B. Du Bois' *Black Reconstruction in America*. As the first serious study to dispel white supremacist myths, the Du Bois work is regarded as a classic—in fact, as the definitive work on the subject. But as Ms. Sterling points out, with the exception of Lerone Bennett's *Black Power, USA*, even the best accounts of the period depend largely on white sources and were written by persons who believed in Black inferiority. That *The Trouble They Seen* represents the first exposure of this material is a sad comment upon the racism of U.S. historians and educators. [Zalamaqhawe]

Grandma Is Somebody Special

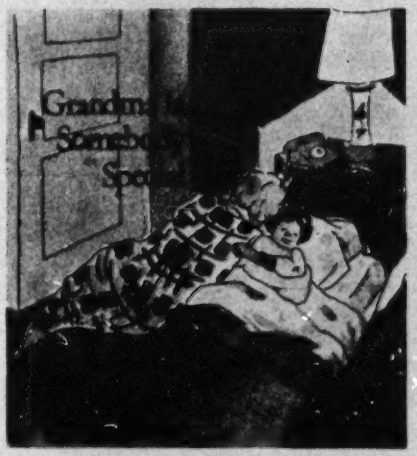
written and illustrated
by Susan Goldman.
Albert Whitman, 1976, $4.00,
32 pages, grades p.s.-2

A Little at a Time

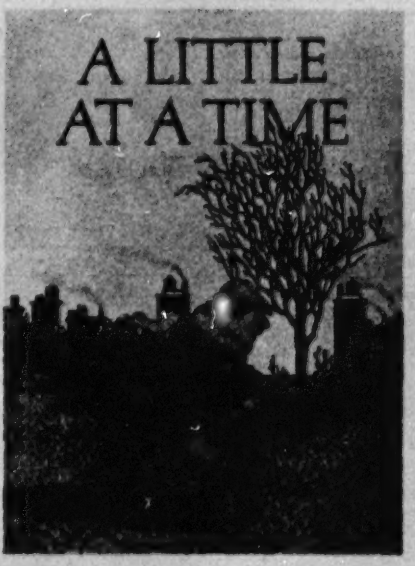
by David A. Adler,
illustrated by N. M. Bodecker.
Random House, 1976, $4.95,
32 pages, grades p.s.-2

It's a rare day when we find two books about grandparents which can be unequivocally recommended. *Grandma Is Somebody Special* is special because it undercuts a number of grandmother stereotypes. This grandma works *and* goes to school *and* lives in the city (not the country). In addition, she tells her visiting granddaughter (once again) that favorite story "about the time she had a fight with Grandpa and dumped a bowl of noodles on his head." The watercolor illustrations of the bespectacled grandchild are as endearing as the warm story—so affected was this reviewer's seven-year-old grandson (who proudly read the book aloud to show off his reading skill) that he treated me as sort of "special" for the remainder of his visit.

A Little at a Time describes a grandson's day in the city with his grandpa. The pre-schooler's never ending "Why's" receive simple but wise answers that end with "a little at a time." After many of these he asks, "How did you get to be so smart, Grandpa? How did you learn so much?" The answer is, "I'm just like you! I ask many questions, and little by little I learn a lot. As long as I keep asking, I'll keep learning *a little at a time*." Since repetition is adored by children, and since the dialog and finely detailed pen and ink drawings of New York City park and museum scenes will be adored by adults as well as children, this would be a nice addition to any day-care or home library.



The characters in each book are white, middle-class and nameless. The latter factor could have been unfortunate but is not. The loving relationships between the children and their grandparents sparkle throughout. [Lyla Hoffman]



Toward Pluralism in Texts: L.A. Creates Guidelines

We congratulate the Los Angeles City Board of Education for recently passing a resolution (in compliance with the California Education Code) supporting anti-sexist textbooks and other instructional materials. The Board resolved:

That where appropriate, publishers be advised to submit textbooks and other instructional materials to the District that meet the following criteria:

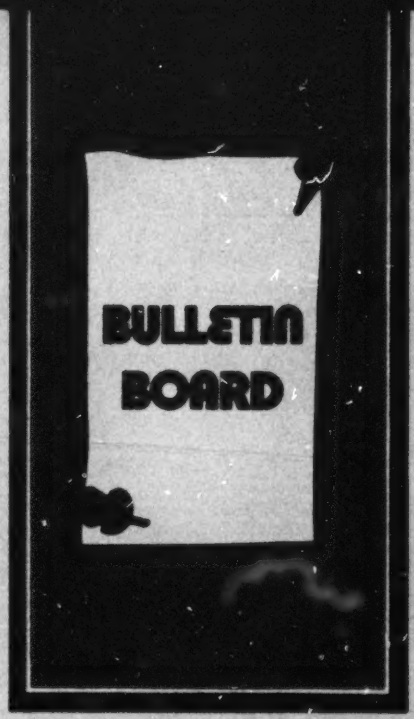
1. Portray equitably the activities, achievements, concerns, and experiences of women and girls.
2. Present the careers, roles (including family roles), interests and abilities of women and girls without stereotyping on the basis of sex.
3. Contain illustrations, graphic and verbal, that represent a reasonable balance of members of both sexes.
4. Address content to members of both sexes whenever possible.
5. Reflect a greater research effort in the utilization of historical and other resource materials to assure fair consideration of women and girls.
6. Use words with clear reference to both sexes wherever this is intended by the author.
7. Reflect standards of conduct and morality that are free of sex bias.
8. Describe the changing roles of women and girls in society today showing that they occupy leadership positions in social, legal, political and economic areas.

The above criteria will be used by the Board for evaluating all textbooks and other instructional materials presented for possible adoption.

In another welcome action, the Los Angeles City Unified School District issued a memorandum on September 14 calling on textbook publishers to explain the racist reference to "the merciless Indian savages" in the Declaration of Independence when they reprint the document in textbooks. The "Memorandum No. 1, Subject: Reference to Indians—Declaration of Independence" may be obtained from the Textbook Services Section, Los Angeles City Unified School District, Room 205, 1061 Temple St., Los Angeles, Cal. 90012.

Jordan Tangles with Buckley on TV

Leading Black poet and award-winning children's book author June Jordan crossed verbal swords with that pillar of right-wing conservatism, William F. Buckley, Jr., on "Firing Line"—Mr. Buckley's weekly TV debate show. Sharing the guest spot with Ms. Jordan, who appeared on behalf of CIBC, was Harriet Pilpel of the American Civil Liberties Union. The discussion focused on freedom of speech and the rights of minorities and women.



Ms. Jordan stressed that racism and sexism are not debatable "ideas" warranting First Amendment protection because race and sex are involuntary, unalterable conditions of being. She stated that any "right" to freely express racism or sexism is superceded by minorities' and women's rights of self-preservation and of equal protection under the Fourteenth Amendment.

Ms. Jordan cited as "an outstanding example of the kind of libertarian action that I endorse, the Council on Interracial Books for Children's resolution recently adopted by the American Library Association" (see Vol. 7, No. 5). "Where there is less freedom or no freedom for certain Americans," stated Ms. Jordan, "there must be constructive action taken by our institutions and by the state to combat racist and sexist bias."

Ms. Jordan also called for application of the Fairness Doctrine (which grants "equal time" to expression of diverse viewpoints in the electronic media) to the medium of print. Ms. Jordan said that a 1963 Supreme Court decision directing the state to protect children from harmful materials in the electronic media can and should validate the protection of children from racism and sexism in children's literature.

Look for a rerun of this important discussion.

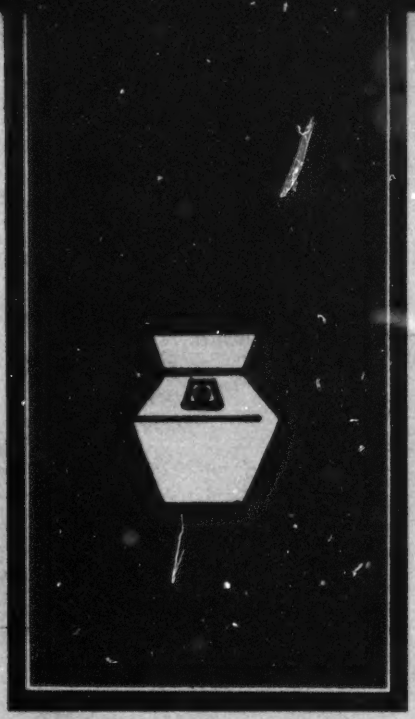
CIBC on the Road

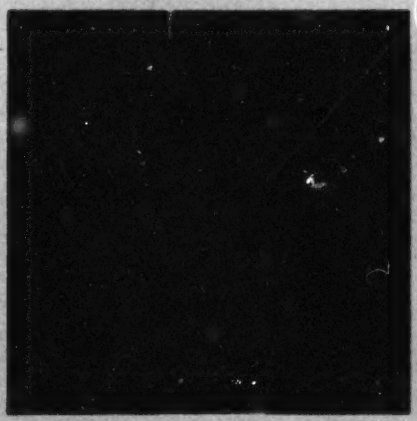
CIBC's community outreach continues. Director Brad Chambers was invited to speak at the New York Library Association's annual conference held at Lake Placid, October 16. The occasion marked the first time the association provided a platform to positions that do not agree with those traditionally held by the Intellectual Freedom Committee. (Many in the overflow audience commented afterward that they had not realized the positive thrust of the CIBC program.) [See Letters, page 22.]

CIBC President Dr. Beryle Banfield was the keynote speaker at a four-day conference (November 8-12) in Dallas, Texas. Culminating a 12-month textbook evaluation effort to integrate school instructional materials in that city, the "Publishers Conference on the Biased Treatment of Minority Groups in School Textbooks" was sponsored by the Dallas Independent School District and the American Jewish Committee, Dallas chapter.

Here is a wrap-up of other CIBC presentations around the country: "Racism and Sexism in Children's Books and Educational Materials" at the Fifth North American Conference on Adoptable Children, October 28-31, Minneapolis, Minn. (CIBC spokesperson, Dr. Robert Moore); "Racism and Sexism in Social Studies Materials" at the National Council for the Social Studies annual meeting, November 4, Washington, D.C.; "Today's Controversy: Whose Values Should Be Reflected in Children's Books?" panel presentation to the children's librarians of the New York Public Library (CIBC spokespersons, poet June Jordan and Brad Chambers), November 16; "Children's Books: Conflicting Beliefs," panel presentation and workshop at the National Council of Teachers of English (NCTE) preconference, November 23, Chicago, Ill. (CIBC spokesperson, Jean Carey Bond).

A line crediting *Library Journal* for two photographs taken at the American Library Association convention (see Vol. 7, No. 5, pages 6 and 7) was inadvertently omitted. Apologies and thank you, *LJ*!





This department brings the work of minority illustrators to the attention of art directors and book and magazine editors. Artists are invited to submit their portfolios for consideration.

Nathaniel Pinckney has studied at the Newark School of Fine Arts and at the Art Students League. He has taught art in various schools and his work has appeared in many exhibits as well as in such publications as *Black Creation, Black News* and the *Daily News*. Mr. Pinckney can be reached at 289 Utica Ave., Brooklyn, N.Y. 11213; tel.: (212) 771-3550.

Robert G. Carter, a free-lance artist, received a M.F.A. from Pratt and also studied at the School of Visual Arts. His work has appeared in numerous exhibits and collections. His illustrations have been published in magazines (including *Freedomways* and *Institutional Investor*) and in diverse publications, including those of McGraw-Hill, Simon & Schuster and D.C. Heath. Mr. Carter can be reached at 15 Buttonwood Dr., Dix Hills, New York 11746; tel.: (516) 543-0456.

Dear CIBC:
I would like to know why you have a policy of capitalizing the word "black" but not the word "white" when used as either an adjective or as a generic term. The first time I ran across this discrepancy, I assumed it was a typographical error. Later, however, when I found it again, I spent just a few minutes in a brief random sample and turned up five more instances. This must be more than mere coincidence, and I am puzzled as to the reason behind it.

Ruth Machula
Ann Arbor, Mich.

Ms. Machula has raised an interesting and important question. To quote from the introduction to CIBC's new book, *Stereotypes, Distortions and Omissions in U.S. History Texts:* "Our terminology is inconsistent, political and evolving. We state this not as an apology, but in the belief that the same holds true for everyone's terminology."

Our policy has indeed been to capitalize Black as a proper noun to substitute for the now discredited word "Negro." Black is also used, interchangeably, with African American or Afro American.

It wasn't long ago that the word "Negro" was lower cased. And it was considered no small victory when *The New York Times* and other papers started to capitalize the word as a mark of respect. We feel the same respect should be accorded the word "Black" that is now generally recognized to refer to African Americans.—Editors

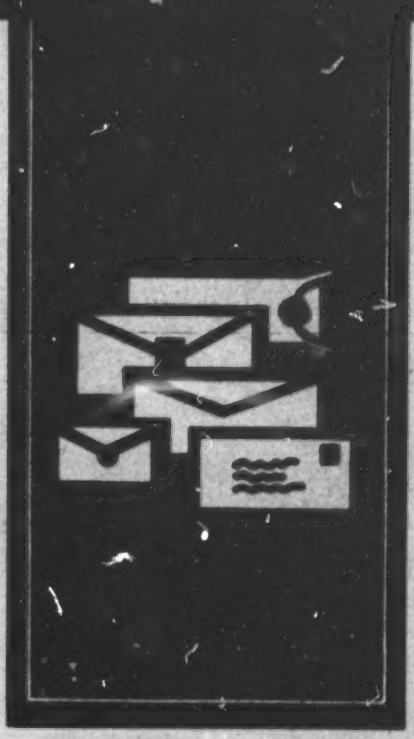
Dear CIBC:
I was glad to see "Racism in the English Language," in the new *Bulletin* [Vol. 7, No. 5]. The "Short Play" was a good device to make people more sensitive to what might be called subliminal effects of writing or conversation.

One or two words in it puzzled me. Aside from the fact that probably many people, like myself, think only of the tool in "calling a spade a spade," there's the matter of "niggardly." See Webster's Unabridged, 3rd edition; this word comes from middle English (12th to 15th centuries), and before that from the Scandinavian; it doesn't belong in the Short Play. If we are to avoid *any* word that even faintly suggested "nigger," where would we stop? Niggle? Nigela (a herb)? Nigerite (a mineral)?

One thing that badly needs attention is to get rid of the many, many expressions applied to many animals and plants and such that use "nigger." Have a look in Webster's: nigger baby, nigger bug, nigger chaser, nigger daisy, niggerfish, nigger goose, niggerhead, niggerhead cactus, nigger heaven, etc., etc. I don't recall seeing anywhere a drive against these words. I suggest that you list them all and suggest a new name for each, based on the genus name of the living thing involved, or something picturesque, such as "heaven balcony" for "nigger heaven" and so on.

Keep up the excellent work. Now and then in the *Bulletins* through the years you've gone a bit overboard, probably, but better that than not going far enough to root out prejudiced attitudes. Why not also go into the basic psychology of racism and the sadism that's behind it, taking off from Sigmund Freud, Wilhelm Reich and others who have made important contributions to understanding sadism?

Edward Lindemann
Science Editor
Holiday House
New York, N.Y.



We welcome letters for publication to the *Bulletin*, and unless advised to the contrary, we assume that all letters to the CIBC or *Bulletin* may be published.—Editors.

Dear CIBC:
One of the more stimulating programs at the recent New York Library Association Conference in Lake Placid, New York, was presented by the NYLA Intellectual Freedom Committee. Billed as a chance to "hear from people who do not share the librarians' views on freedom of access to materials for the young," the program was entitled, "What Should Youth Be Allowed to Know?" Two of the speakers, Genevieve Klein, New York State Regent, and Janet Mellon, State Chairperson, PONY-U, are proponents of the extreme right position that all books which they consider to be anti-religious, unpatriotic or obscene should be banned from the school library shelves. The third speaker was Brad Chambers of your organization, whose view is certainly not the same. As important as it is to get across your message, it's unfortunate that Mr. Chambers was on the same panel as these two people. It is my belief that a significant battle will have been won when people can see the difference between censorship and a concern for an awareness of what is racist, sexist or ageist. The other two panelists dealt from simplistic, emotional reactions and would remove material that differed from what they consider to be acceptable political philosophy. Mr. Chambers was addressing unchangeable physical conditions and how children perceive themselves. Hopefully, the audience could differentiate, but by the very nature of the format and certainly by the billing, IFC has once again confused the issue.

Karen Breen
Children's Division
Queens Borough Public Library
Jamaica, N.Y.

Dear CIBC:
I'd like you to know that I am finding the reviews of current books in the *Bulletin* invaluable in my work as chairperson of the Jane Addams Children's Book Award Committee.

The Council's new book—*Human and Anti-Human Values in Children's Books*—will move the analysis of human values in children's books ahead many years. The development of criteria of this depth and character has been a long time in the coming.

Bertha Jenkinson
San Francisco, Cal.

From the Council on Interracial Books for Children
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A BRIEF LOOK AT THE COUNCIL ON INTERRACIAL BOOKS FOR CHILDREN

The Council on Interracial Books for Children, a non-profit organization founded in 1966, is dedicated to promoting anti-racist and anti-sexist literature and instructional materials for children in the following ways: 1) by publishing this *Bulletin;* 2) by running a yearly contest for unpublished minority writers of children's literature; 3) by conducting clinics and workshops on racism and sexism; 4) by providing consultants and resource specialists in awareness training to educational institutions; and 5) by establishing the Racism and Sexism Resource Center for Educators, which publishes annual reference books, monographs, lesson plans and audio-visual materials designed to help teachers eliminate racism and sexism and to develop pluralism in education.

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